

Al-Haqq الْحَق

And say, the truth has come and falsehood has departed.
Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

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Prophet Muhammad Sallallahu Alayhi Wa Sallam Practiced What He Preached

In every beginning, it should be noted that our love for the Prophet (Sallallahu Alayhi wa Sallam) is really great. This love places many obligations and duties on our shoulders. Among these duties is to show respect to Him, study His biography, follow His footsteps, defend Him against any misconception and spread the truth about His moral and Sunnah.

The Prophet (Sallallahu Alayhi wa Sallam) was not only a great person in his own times, but He (Sallallahu Alayhi wa Sallam) was great for all times, for all people of any race, colour, nationality or geographical location. His example was good for the 7th century Arabs and it is good also for humanity living now.

He (Sallallahu Alayhi wa Sallam) is an excellent example for the rich and poor, for young and old, for rulers and ruled, for most intelligent as well as the most common people. Allah Ta'ala says in the Noble Qur'an: **Say (O Muhammad) O mankind, indeed I am the Messenger of Allah to you all... (7:158)**

He (Sallallahu Alayhi wa Sallam) practiced what he preached. He was very careful and meticulously followed the Qur'an. He (Sallallahu Alayhi wa Sallam) followed and lived the Qur'an at every moment in every detail of his life. His life was a reflection of Allah's Words. He (Sallallahu

Alayhi wa Sallam) was kind, compassionate, caring, generous and humble. He became the Qur'an in person, the embodiment of the Qur'an in a metaphorical sense 'the word in flesh'

Before He (Sallallahu Alayhi wa Sallam) received the honour of (Prophethood), He (Sallallahu Alayhi wa Sallam) was known among the people of Makkah as As-Sadiq Al-Amin, the most honest and trustworthy person. He (Sallallahu Alayhi wa Sallam) kept this character throughout his life. He (Sallallahu Alayhi wa Sallam) never broke a pledge or promise. Even His enemies could not accuse Him of being dishonest.

He (Sallallahu Alayhi wa Sallam) was a very humble person. He used to mingle with the poor and sit with them. He stopped people standing up for him. He used to sit wherever there was a place available in an assembly and never sought a prominent or elevated place. The newcomers sometimes could not know who was the Prophet among the people.

When He (Sallallahu Alayhi wa Sallam) entered the city of Makkah as a conqueror leading a big army, He entered in a most humble manner. In a unique demonstration of humanity His forehead was touching the saddle of his camel! Allah Ta'ala called Him a Mercy to the worlds.

We should study the biography of Muhammad (Sallallahu Alayhi wa Sallam), follow His footsteps, spread the truth about His moral and Sunnah.

**Zakaah Nisaab
(March 2019)
MK242,000**

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MOTIVATIONAL MOMENTS

How many of us spend sleepless nights feeling hopeless about our problems? Remember that Allah Ta'ala says: Call on Me and I will respond.

Be mindful of images you share and post on social media. These may well outlive you. What kind of footprint do you want to leave behind?

The small mistakes you ignore can add up to a huge one. Be careful when saying it's not big deal. You may end up with disastrous effects.

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I connect the issue of intimacy with my wife to Fajr prayer, because I know that she may be too lazy to pray, using the excuse of Janaabah. Is this permissible, as I noticed that she is sometimes not happy with that?



There is nothing wrong with what you have mentioned about connecting intimacy to the time of Fajr to help your wife to offer this prayer. This is a good intention. But you should pay attention to the rights that your wife has to intimacy and satisfaction, because waking her up for that may make her less keen, and may not be fulfilling her rights. So you must pay attention to that in that case.



What supplication can one who is staying home should offer for the one who is travelling, and vice versa? Should we say this supplication in front of them out loud, or say it quietly to ourselves?



It is Mustahabb (preferable) for the one who is bidding farewell to a friend of his who is going to travel to say to him: "Astawdi' Ullaha deenaka wa amaanataka wa khawaateema 'amalika (I leave your religious commitment in the care of Allah, as well as what you leave behind [of family and wealth], and the last of your deeds)."



Islamic weights and measures and their modern equivalents. What are the equivalents of the Mudd, Saa', Bareed, Dhiraa', Farsakh, and Qullah in modern terms?




Their nearest equivalent are as follow: The Mudd is equivalent to 544 grams. Equivalent of the Saa' is 2600 grams. Equivalent of a single Qullah in grams is $250 \times 408 = 102,000$ grams, or 102 kilograms. Equivalent of Dhiraa is 61.2 centimetres. The Meel [mile] is 4,000 Dhiraa's [cubits], i.e., 1,848 metres. The Farsakh [parasang] is 3 Meels, or 5,544 metres, or 12,000 Khutwah [steps]. The Arabian Bareed is equal to 4 Farsakhs, or 22,176 metres, or 22.176 kilometres.





How can we instill faith in our hearts that have grown hard? How can we awaken ourselves to the Glory of Allah and make them love Islam and want to be close to Allah?




People's hearts are vessels, and the best of them are those which are filled with goodness and guidance. One of the early generations said: The hearts of the righteous overflow with goodness whilst the hearts of the evildoers overflow with evil. Have good attitude and manners when calling them. Be patient with any offensive responses or negative reactions. Open the door of hope and reminding them of Allah's abundant rewards.


 **My brother owns an apartment. Two men rented one. For several months they did not pay the rent. Later, one of them was arrested. My brother went to the other man to ask him for the rent, but he said that he was not responsible. My brother later evicted him and seized television sets. What is the ruling on that?**


 This issue is known to the Fuqaha as the issue of seizing property. What this means is that if you are owed something by a wrongdoer and you cannot get your due from him, but you are able to seize something that belongs to him, is it permissible for you to take something equivalent to what is owed to you, or not. This is a matter concerning which there is a difference of opinion among the Scholars. Some of them regard that as permissible, some regard it as forbidden, and some regard it as permissible subject to certain conditions. Consult your local Ulama.


 **I work as a Qur'an teacher. I have a student who is quite good young man. I have noticed that some older students try to get close to him. I fear several things for him, such as his being influenced by them. What is your advice?**


 First of all, it is essential to differentiate between mere supposition and imagination, and what it is feared may actually happen. Not everyone who makes friends with someone who is younger than him has bad intentions, unless he is known for doing bad things or he is not someone who is known for being righteous, in which case it is essential to be careful and take precautions. In that case the following. Alert his family and urge them to keep an eye on their son and watch his behaviour, whilst trying to get to know his friends better. Explain to him in a convincing manner the danger of making friends

with such people, and the necessity of keeping away from them, whilst informing him of the intentions that some of them may have in making friends with him.

 **What is the Islamic ruling on graduation ceremonies be it Islamic studies or academic? What should the graduating Muslim do upon this occasion? Is it permissible to celebrate?**

 No doubt when a student completes his education, this is an occasion of joy for the student, his family, and those who love him, because that represents the end of this stage of hard work. But for a Muslim with high level of faith, this joy make him realise how blessed he is, so he will give thanks to Allah Ta'ala the One Who bestowed that blessing and he will realise that all grace and bounty is in His hand, and that He is the one who enabled him and helped him to achieve that, and were it not for Him, neither he nor his success nor his effort would exist.

 **What is the remedy for immorality or wickedness (Fujoor) in the way one speaks, or the remedy for immorality and wickedness in general terms?**

 Fujoor (immorality, wickedness) means going around committing sins and going to extremes in that. The remedy for immorality and wickedness in general terms is as follows: Starting first of all with sincere repentance, then adhering to obedience to Allah, focusing on remembering Him and reciting His Book, keeping company with good and righteous people and forsaking the company of evil and corrupt people. Examining the attitudes and behaviour of the righteous, and following their example, and examining the attitude and behaviour of corrupt people and evildoers, and keeping away from their path.

The Prophet (Sallallahu Alayhi wa Sallam) said: I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell... (Bukhari)

Steps to Becoming Debt-Free

Many people, at some point in their lives end up in financial debt. Nobody likes it, but it just happens. Taking loans is perfectly permissible in Islam, as long as it doesn't entail Riba (usury) and it isn't for a purpose that is against Islam.

Hereunder are some ways to remove the noose of debt from our necks.

Aishah (Radiyahallahu Anha) says: The Prophet (Sallallahu Alayhi wa sallam) would seek refuge from debts at the end of his Salaah (i.e, before the Salaam). When he was asked about why he did it so frequently, the Prophet (Sallallahu Alayhi Wasallam) said: When a man falls in to debt, he speaks lies and breaches his promises. (Bukhari)

The Prophet (Sallallahu Alayhi Wa Sallam) taught the following Dua to Sayyiduna Mu'ad ibn Jabal (Radhiyallahu Anhu) for removal of debts:

Allahumma Malikal Mulk, Tutil Mulka man tasha u watanzi'ul Mulka mimman tasha u, wa tu'izzu man tasha u, watudhillu mahtasha u, biyadikal khayru innaka 'ala kulli shai in Qadir. Rahmanad Dunya wal Akhirati tu'tihima man tasha u wa tamna'u minhuma man tasha u irhamni Rahmatan min 'indik, tughni ni biha 'an Rahmati man siwak

O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endow with honor whom You will. In Your Hand is all good. Verily, You are Able to do all things. You make the night to enter

into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

Ali (Radhiyallahu Anhu) said that the Prophet (Sallallahu Alayhi Wa sallam) prescribed the following Dua for the settling of debts:

Allahumma fini bi halalika an haramik wa aghnini bi fadhlika amman siwak.

O Allah! Let the Halal things you provide suffice me from Haraam, and by Your Grace, keep me independent from all besides You.

Abu Sa'id (Radhiyallahu Anhu) reported that the Prophet (Sallallahu Alayhi Wasallam) taught an Ansari Sahabi the following Dua for the repayment of his overwhelming debts:

Allahumma inni a'udhu bika minal hammi wal hazan, wa a'udhu bika minal 'ajzi wal kasl, wa a'udhu bika minal jubni wa bukhl, wa a'udhu bika min ghalabatid dayn wa qahrir rijal.


O Allah! I seek refuge in You from worries and difficulty, and I seek refuge in You from inability and laziness, and I seek refuge in You from cowardice and miserliness, and I seek refuge in You from the dominance of debt and being subjected to man.


Islamic Information Bureau Highlights


- Balaka Islamic Information Bureau in the month of March through April will be holding meetings with young Muslim women and Masaajid Committees within its catchment area.
- The Balaka Islamic Information Bureau will also conduct workshops with Shaikh from the following areas: Chembela, Khwisa, Chiendausiku, and Dziwe.
- In readiness of the month of Ramadhaan, Limbe Islamic Information Bureau will this month conduct workshops with various


Shaikhs from different Masaajid in Blantyre.

- Youth Desk operating under Islamic Information Bureau in Limbe will join Muslim Students in Blantyre in an education visit to Illovo and Majete Game Reserve. The Desk will also hold an Inter-College Conference at College of Medicine.
- All Bureaus, thus Limbe, Balaka and Lilongwe will once again this year from 13 April to 4th May organize Rainbow Football Tournament.


 **Some Muslim brothers have set up pages on Facebook, Twitter and WhatsApp in which they announce funerals taking place in their locations. Is this regarded as coming under the heading of death announcements that are forbidden?**


 Death announcements are of three types: those that are forbidden, those that are disliked [Makrooh], and those that are permissible. The kind of death announcements that is forbidden is that which is like the death announcements of the people of the Jaahiliyyah, which were based on shouting out in public places and mentioning the status of the deceased and eulogizing him. The kind of death announcement that is disliked [Makrooh] is announcing the death by calling out and raising the voice, without mentioning his status and eulogizing him. As for the kind of death announcement that is permissible, it is simply announcing the death of the deceased, without calling out.


 **What is the ruling on eating organic meat. Is it obligatory or Mustahabb to prefer it over other kinds of meat, because it is better for the Muslims than eating other meat?**


 Organic meat is meat that comes from livestock and poultry that were raised in a specific manner, according to certain conditions and guidelines, similar to nature, whereby they are raised and fed with food that is free from chemical additives, antibiotics and hormones, and that are also not genetically modified. Non-organic meat is no different from organic meat, apart from the possibility that it may contain some harmful elements, as a result of the manner in which it was raised and the type of food with which it was fed. Whatever is originally deemed to be permissible cannot be forbidden

just because it is thought that it may be harmful, unless we establish that a particular thing is likely to do more harm than good.

 **Muslims are required to keep away from Haraam things because they will find them in Paradise. Is it true that everything that is Haraam and desires that are forbidden in this world will be permissible in the hereafter?**

 The idea that Muslims are required to keep away from Haraam things because he will find them in Paradise is not correct if it is understood in a general sense, because not everything that Allah Ta'ala, has forbidden to us in this world will be found in the hereafter. Rather that is mentioned with regard to a few things, such as the prohibition on wearing silk garments, the prohibition on drinking alcohol, and the prohibition on drinking from vessels of gold and silver. Muslims will find these things in Paradise in a manner that is appropriate, by the grace of Allah, and they will exist in a form that is appropriate to that realm.

 **Is it permissible for a man to pray for marriage to a particular woman, or for a woman to pray for marriage to a particular man?**

 There is nothing wrong with a man asking Allah to make it easy for him to marry a particular woman, and there is nothing wrong with a woman asking Allah to make it easy for her to marry a particular man. If a Muslim man or woman offers supplication in general terms without specifying anything, and delegates the matter of choosing the best to his Lord that is preferable, because it is complete reliance upon Allah and delegating one's affairs to Him.

Aishah (Radhiyallah Anha) said: The Messenger of Allah (Sallallahu Alayhi wa Sallam) liked comprehensive and concise supplication and he refrained from anything other than that. (Abu Dawood)

The Prophet (Sallallahu Alayhi wa Sallam) said: When one of you enters the Masjid, you should pray two Rakaahs before sitting down (Bukhari & Muslim)

MAFUNSO NDI MAYANKHO

F Mamuna wina anakwatira mkazi yemwe anali pa Iddah (nyengo ya kudikira) pambuyo pakumwalira mamuna wake nyengoyo isanathe. Kodi ndikololedwa kutero?

Y Ayi mchitidwe uwu ndiosalolekwa mpang'ono pomwe. Zomwe zili zoyenera kwa mkazi wa Chisilamu pambuyo poti mamuna wake wamwalira ndiko kudikira kwa miyezi inayi ndi masiku khumi ngati iye sali woyembekezera. Koma ngati mkazi nthawi yomwe mamuna wake wamwalira iye ndikukhala kuti ndi oyembekezera masiku ake odikira amatha pamene wabereka. Dziwani kuti malinga ndi Shariah omwe ndi malamulo abwino kwa ife anthu sizololekwa mkazi wa Chisilamu kukwatiwa kapena kuyendetsa ndondomeko yofuna kukwatiwa iye ali pa Iddah. Chisilamu ndi chipembedzo chabwino chifukwa chimalola mkazi kukwatiwanso ndi mamuna wina ngati mamuna wake atamwalira koma izi zimayenera kuchitika potsata ndondomeko ya Shariah yomwe ndi kudikira kwa miyezi inayi ndi masiku khumi kuchokera tsiku lomwe mamuna wamwalira, ndipo akamaliza masikuwo iye atha kukwatiwa. Pambuyo pomaliza Iddah kwa amuna omwe ali osangalatsidwa atha kukamufunsirano mkaziyo. Tilangizane pano kuti amunafe tikhale otsatira malamulo a Chisilamu posawafunsira akazi omwe tikudziwa kuti ali pa Iddah ndipo sanamalize. Tisatengele mwayi kufowoka kwa amayi ena omwe atha kukulolani kumakambirana za banja iwo asanamalize Iddah yawo. Mwachidule dziwani kuti mkazi sayenera kukwatiwa iye asanamalize masiku akudikira pambuyo pakumwalira kwa mamuna wake, komanso ife amuna sitikuloledwa kuwafunsira akazi omwe ali pa Iddah.

F Kodi makolo angatani kwa ana omwe akuchita utambwali ndi kupemphera?

Y Poyamba tinene kuti palibe chikaiko kuti mapemphero ndi ofunika ndipo ndi chinthu chapamwamba mu Chisilamu popeza kuti mapemphero ndi mphata la chipembedzo, gwero la kupambana ndi chizindikiro cha kuopa Mulungu. Mopanda kukaika kuwalera ana powaphunzitsa kufunika kwa mapemphero ndi chizindikiro cha kupambana ndi kuongoka. Choncho titha kuwalera ana athu potsatira izi: (1) Makolo ayenera kuonetsa chitsanzo chabwino posunga mapemphero nthawi zonse. Kunena kuti iwo makolo ayenera kukhala oyambilira kulemekeza ndi kusunga nthawi ya mapemphero. (2) Makolo ayenera kumawatenga ana awo kumapemphero, ngati njira imodzi yowalimbikitsa (3) Poti munthu komanso kumakhala kuti ndi ana pakufunika kuti makolo asatope powalangiza ana awo ngakhale akukanika.

F Timakumbutsidwa nthawi zonse mobwerezabwereza kuti ndi udindo wa Msilamu kuchita Maduwa powachitira Asilamu amzawo omwe ali m'mavuto, kuponderezedwa ndi zina. Kodi kufunika kwa Duwa ndi kotani komanso phindu lake ndi lotani?

Y Duwa ndi njira imodzi yoziyandikitsa kwa Mulungu mumagawo onse omupembedza Mulungu. Kupyolera mu Duwa Msilamu amayembekeza kupambana kuchokera kwa Mulungu chifukwa chakuti Duwa imamuyandikitsa munthu kwa Mulungu wake. Duwa imapereka chiyembekezo ndi chikhulupiliro cha zabwino kuchokera kwa Mulungu. Duwa ndiye chida cha Msilamu makamaka pamene iye wapezana ndi zovuta.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezochabwino.

(Tirmizi)

F Ndiudindo wanji womwe Msilamu alinawo mu dziko lomwe siliyendera malamulo a Chisilamu?

Y Poyamba tinene kuti Msilamu nthawi zonse komanso kuli konse komwe ali ayenera kukhala womvera, wokhulupilika ndi wosunga mwambo. Ndiudindo wa Msilamu aliyense mamuna kapena mkazi kukhala chitsanzo chabwino pofuna kufalitsa Chipembedzo chabwino cha Chisilamu kwa anthu onse pa dziko lino la pansi. Chiphunzitso chabwino monga chilungamo, mtendere, umodzi wa anthu, mgwirizano pa zinthu za bwino ndi zina zoyenera kutsatidwa ndi Msilamu aliyense kuli konse komwe ali. Chisilamu sichipatula koma kuti Msilamu ayenera kuchita za ubwino kwa iye, Asilamu ndi ena omwe sali Asilamu. Choncho mwachidule Msilamu ali ndi udindo waukulu wowonetsetsa kuti akukhala mwamtendere ndi anthu ena, akugwirizana ndi anthu ena pochita zinthu zabwino, akuchita chilungamo ndi zina zotero.

F Ndimafuna kudziwa kuti kodi mapemphero (Swalah) ndi opambana bwanji kuposa magawo ena akupembedza Mulungu mu chipembedzo cha Chisilamu?

Y Mapemphero (Swalah) ndi opambana kwambiri kuposa china chili chonse chokhuza kupembedza mu Chisilamu. Poyamba dziwani kuti mapemphero (Swalah) ndi tsichi ya chipembedzo cha Chisilamu, yomwe Chisilamu sichingakhalepo popanda iyo. Swalah ndi yolemekezeka malinga ndi m'mene inalandidiridwira. Swalah inalandididwa usiku wa Mi'raj pamene Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) adapita kumwamba kukailandira. Kudzera mu mapemphero (Swalah) Mulungu amafuta machimo athu omwe tachita. Mapemphero ndilo gawo lomaliza kuti litaike,

ndipo ngati lingataike gawoli apo ndiye kuti chipembedzo chagwa. Mapemphero (Swalah) ndiye gawo loyamba lomwe munthu adzafunsidwe pa tsiku la chiweruzo, tsiku la kuuka m'manda, ndipo ngati mapemphero athu adzakhale abwino ndiye kuti zina zonse zidzawerengedwa kuti ndidzabwino ndipo ngati mapemphero (Swalah) idzakhale yoonongeka, yosakwanira ndiye kuti zina zonse zidzatengedwa ngati zosakwanira, ndipo uko ndikulankhula kwa Mtumiki wathu Muhammad (Mtendere ndi madalitso a Mulungu apite kwa iye). Mwachidule mapemphero (Swalah) ndiye kholo la kupembedza mu Chisilamu, phata lenileni la chipembedzo cha Chisilamu. Onetsetsani kuti mukutsatira bwino zonse zokhuza mapemphero.

F Kodi zoyenera kuchita ndi ziti ngati nditazukira tulo chifukwa cha maloto owopsya ndi opatsa mantha?

Y Chisilamu ndi chipembedzo kamanso njira ya moyo wa tsiku ndi tsiku, njira ya moyo wa munthu. Choncho Chisilamu chili ndi yankho la chinthu china chili chonse chokhuza moyo wa munthu. Umoyo wake pa zinthu zabwino, zoipa, zachisangalalo komanso za madandaulo. Mwachidule "Chisilamu ndi zonse". Malinga ndi Shariah ndikoyenera kwa Msilamu yemwe angalote maloto owopsya kuti iye azuke ndi kuchita izi: Kuzitchinjiriza kwa Mulungu ku satana ponena mawu awa: A'oodhu billahi mina ash-Shaytaan Ar-Rajeem (Ndikuzitchinjiriza kwa Mulungu ku satan wotembeleredwa), kulavula katatu mbali yakumadzere, kusawauza anthu ena za malotowo, kuopera kuti mwina zingawapatse mantha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe amasunga ubale siamene amafuna kulandira zabwino kwa abale ake chifukwa cha zabwino zomwe iye wachitira abalewo. Koma munthu wosunga ubale ndi amene amapitiliza ubale wake ngakhale abale atamutaya (Muslim)

MAFUNSO NDI MAYANKHO

Fine ndili pa mavuto akulu kwambiri, ndi mamuna wanga yemwe anazolowera kumwa ndi kusuta mankhwala ozunguza bongo. Kodi ndizololedwa kuti mkazi apemphe kusiyidwa banja ndi mamuna yemwe ndi chilezelele cha mankhwala ozunguza bongo?

Yomwe zili zoziwika ndi zoti sizololedwa mkazi kupempha kusiyidwa banja, pokhapo ngati pali chifukwa chokwanira, chifukwa chenicheni. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye anati): Mkazi yemwe angapemphe mamuna wake kuti asiyanse banja popanda chifukwa chenicheni (vuto lomveka bwino) mkazi ameneyo kudzakhala koletsedwa kwa iye kumva kununkhira kwa Jannah. (Ahmad) Mawu oti popanda chifukwa akutanthauza popanda vuto lomveka bwino. Ndichachiziwikire kuti kukhala chilezelele cha mankhwala ozunguza bongo kuli ndi zoipa zambiri zomwe mkazi angamasowe nazo mtendere pa moyo wa umunthu komanso moyo wake wa uzimu. Ndikotheka kuti mamuna wolezera ndi mankhwala ozunguza bongoyo atha kufuna kugona ndi mkazi wake iye mkazi ali munyengo yosayenera kugona ndi mamuna wakeyo. Zinthu ngati zimenezo zitha kuganzizidwa kukhala vuto lenileni lomwe mkazi atha kupempha kusiyidwa banja. Komabe mkazi ayenera kupilira ndi kupeza njira zomuthandizira mamuna wakeyo kuti akhale wosinthika posiya kugwiritsa ntchito mankhwala ozunguza bongowo ngakhale kuti sichithu chapafupi. Iye mkazi achite izi m'mene angathere. Ngati mamuna wanuyo ali ndi anthu omwe amacheza nawo abwino mutha kuwapempha kuti akuthandizireni kuwalangiza amuna anuwo.

F Kodi kufunika kwa Waqf ndikotani muchipembedzo cha Chisilamu?

Y Waqf komwe ndikupereka chuma chako munthu mu njira ya Mulungu ndi cholinga choti anthu athandizidwe pamene iwe ukadali moyo komanso utamwalira. Waqf ndi njira yofunika yomwe Asilamu angamapeze thandizo kwa nthawi yaitali mwini kupereka ali moyo komanso iye atamwalira. Mwachitsanzo kupereka malo omwe Asilamu angamangepo Mzikiti, kumanga sukulu, chipatala ndi zina. Waqf kawirikawiri imakhuzza zinthu zomwe anthu amathandizidwa nazo monga ndalama, maphunziro ndi zina. Kunena zoonza Waqf ndi gawo lofunika kwambiri kwa Asilamu gawo lomwe limamuchititsa munthu kusiya mbiri yabwino, mbiri yotamandika pa dziko lino la pansi. Waqf ndiko kudzala madalitso omwe adzakupeza iwe utamwalira. Tiyeni tiganizire za zinthu zokhuza chuma chatu zomwe zina sitigwiritsa ntchito kuti tizipereke m'manja mwa Asilamu kuti Asilamuwo azigwiritsa ntchito inu kwinaku mukupeza madalitso kuchokera kwa Mulungu. Dziwani kuti mbiri yabwino pambuyo pa imfa yanu ndi mbiri ya chuma chomwe inu nokha munachipereka mu njira ya Mulungu kuti anthu azigwiritsira ntchito kapena kupezapo phindu.

F Kodi kufunika konena kuti Insha-Allah (ngati Mulungu akufuna) ndi kotani?

Y Mawu oti Insha-Allah (ngati Mulungu akufuna) ndi mawu ofunika kwambiri Msilamu kuwagwiritsa ntchito. Tiyeni tisogoze mawu oti Insha-Allah pamene tikuganiza kapena kukhonzekera kuchita kanthu. Kutero ndi kuvomereza kuti Mulungu yekha ndiyemwe ali ndi mphamvu ndi kuzindikira momwe zinthu zingachitikire. Choncho kunena kuti Insha-Allah (ngati Mulungu akufuna) ndiye kuti tikukhulupilira kuti Iye Mulungu ndi Mchiti komanso Mchitisi, kapena kuti Iye Mulungu ndi wopanga ndi

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanenedwa kwa iye kuti: Lowani ku Janah pogwiritsa ntchito khomo lomwe angafune. (Ahmad)

F Nthawi zina timapezeka kuti ndife mlendo kapena kulandira mlendo. Kodi zofunika kutsatira kapena kuchita munthu yemwe ali mlendo komanso yemwe walandira mlendo ndi ziti?

Y Mlendo ayenera kuyamikira za momwe walandilidwira, chifukwa Mulungu sasangalatsidwa ndi munthu yemwe sayamikira za munthu mzake. Mlendo ali ndi udindo wosunga chinsinsi cha zinthu zomwe iye wazona. Kunena kuti ngati waona zinthu zochitsa manyazi iye ayenera kusaulula kwa anthu za zinthuzo, ndipo ngati waona zabwino atha kuyamikira ndi kuzizindikilitsa kwa anthu ena. Mlendo ayenera kuti asapereke chiopsezo pa nyumba pa munthu yemwe wamulandira ngati mlendo wake. Mlendo asadyeseradyere maso ake kwa azikazi omwe ali pa nyumbapo monga mkazi wa munthu yemwe wamulandira, ana ake akazi ndi akazi ena omwe akukhala ndi munthu yemwe iye wamulandira ngati mlendo wake. Mlendo sayenera kukhalitsa kupyola masiku omwe Shariah inakhazikitsa omwe ndi masiku atatu. Kwa munthu wolandira mlendo, iye ayenera kuonetsetsa kuti mlendo walandilidwa moyenera pomusunga bwino, kunena kuti osamukhumudwitsa, kumuchitira nkhaza, kumunyoza pa maso pa anthu apa nyumbapo ndi zina zotero. Mwachidule mlendo ndi ofunika kumulandira bwino.

F Kodi munthu angazilangize bwanji kwenikweni ngati iye ali ndi vuto losatsatira malamulo achipembezo?

Y Kuzindikira kuti ukulakwitsa ndi chiyambi cha kuzilangiza iwe mwini. Mulungu akunena mu Buku Iolemekkezeka la Qur'an kunena kuti: Ndithudi Mulungu sangasinthe zochitika kwa anthu ngati iwo paokha sakusintha. (3:11) Dziwani kuti aliyense amene angayeseyese kusintha pofuna kumusalangatsa Mulungu, Iye Mulungu adzamuthandizira za kusintha kwake. Dziwani kuti munthu wian aliyense adzafunsidwa kwa Mulungu mwayekha. Njira zomwe munthu angatsatira pofuna kuzisintha m'mene iye alili kapena m'mene akukhalira ndi izi: Kumupempha Mulungu ndi kuziyandikitsa kwa Iye nthawi

zonse. Kuwerenga Buku lopatulika la Qur'an, ndi mabuku ena omwe ali abwino monga ophunzitsa m'mene tingayeretsere mtima wathu, kuwerenga mabuku ambiri za amnthu ochita zabwino monga Maswahaba, komanso kukhala pafupi ndi anthu ochita zabwino ndi zina.


F Nthawi zina anthufe timapatsana mphatso. Kodi munthu wina akatipatsa mphatso, mphatsoyo imakhala gawo la zinthu zako kapena mwini kupereka mphatsoyo ali ndi ufulu woitanitsa mphatsoyo kuti timubwenzere?


Y Sizololedwa kwa munthu wina aliyense kupatulako kholo kuitanitsa mphatso yomwe iye anaipereka kwa munthu wina. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Munthu yemwe aitanitsa mphatso yomwe anaipereka (kwa munthu wina) ali ngati galu yemwe akudya masanzo ake. Choncho, munthu yemwe wapereka mphatso kwa muntthu wina asaitanitse mphatso yake. Koma ngati munthu yemwe anapatsidwa kapena kulandira mphatso akuona kuti mphatso yomwe iye anailandira ibweretsa kusagwiriza, ndibwino iye mwakufuna kwake kuibwenza mphatsoyo kwa mwini wake.


F Kodi Chisilamu chikutinji pa umoyo wa munthu pa yekha ndi kulumikizana ndi anthu ena?


Y Chisilamu chinaika umoyo wa Msilamu kukhala wa pakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zoyankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo woyang'anira anthu ena powachitira zabwino, kukhala munthu wobweretsa zabwino pakati pa anthu. Choncho munthu ndi iye payekha komanso ayenera kulumikizana ndi anthu ena.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)


 **Is it permissible for ordinary Muslims to say: O Allah, forgive me, have mercy on me and join me to the higher Companions?**


 What is meant by “the Higher Companions” is to be with those whom Allah has blessed of the Prophets (Alayhimus-Salaam), the Siddeeqs, the martyrs and the righteous, in the highest gardens of delight (Jannah). When a righteous person is joined to the higher Companions, he will go to his level, so the Prophet will be with the Prophets (Alayhimus-Salaam), the Siddeeq will be with the Siddeeqs, and the righteous person will be with the righteous.


 **I am suffering from the problem of too much spare time. My worship has become noticeably less. Please advise me as to how I may kill this spare time?**

 The blessing of time is one of the greatest blessings that Allah can bestow upon His slaves. Allah even swears by time as He says: **By Al-‘Asr (the time) (103:1)** because of the importance and blessing of time. The Prophet (Sallallahu Alayhi wa Sallam) said: **There are two blessings which many people do not make the most of and thus lose out: good health and free time.** (Bukhari) Time is so important, and a Muslim should not have any free time, for he should be going from one act of worship and obedience to another. If he cannot spend all his time going from one act of obedience and worship to another then, he may spend some of his time in permissible pursuits.


 **Is there a Dua (supplication) to be said when doing Ghusl (bathing)?**

 There is no specific Dua for Ghusl that is narrated in the Sunnah (Prophetic teachings), but the majority of Fuqaha (Jurists) regarded it as Mustahab (desirable) to say Bismillah (In the Name of Allah) when beginning Ghusl, as is also the case with regard to Wuzu (ablution), although there is no specific evidence for that with regard to Ghusl.

 **I am a Muslim who is in a wheelchair. My question is about Wuzu/ablution I am unable to grip with my hands. I have a health care provider in the morning after Fajr who gives me a full bath daily. Is this sufficient for the whole day?**


 Allah Ta’ala has enjoined Wuzu upon the Muslims, but because He knows that some of them are weak and unable to do it, He has granted them a concession and has prescribed Tayammum as an alternative to water, and made it a means of purification for the Muslim. But if it is too difficult to do Tayammum, then it is permissible to pray without Wuzu and without Tayammum. This is like the case of one who cannot find a garment to cover his Awrah in prayer; it is permissible for him to pray without a garment. If someone can help you to do Ghusl or Wuzu then all well and good


 **Who should pay the expenses for winding up the estate of a deceased?**


 The expenses for winding up the estate of the deceased should be paid from the estate’s assets. The third for any Wasiyyat (bequest for a non-heir) will be related to the balance after deducting expenses and debts.


The Prophet (Sallallahu Alayhi wa Sallam) said: No one of you should wish for death or pray for it before it comes to him. (Bukhari & Muslim)

The Prophet (Sallallahu Alayhi wa Sallam) said: I and the one who sponsors an orphan will be like this in Paradise, and he gestured with his index finger and middle finger. (Bukhari)


 **I have been told that a woman cannot put nailpolish because the Wuzu is not done with it. How far is this true. Can she wear nailpolish (or any sort of makeup and perform her Wuzu and Salaah)?**


 Some powders and cosmetics that are used as makeup form insulating layer over the skin and prevent water from reaching it, while others do not prevent water from reaching the skin. If a cosmetic item insulates the skin then it is not permissible to perform Wuzu or Ghusl over it, for any act of worship that requires Wuzu or Ghusl (such as prayer, etc.) Allah Ta'ala says in the Noble Qur'an: **O you who believe! When you prepare for prayer, wash your faces and hands (5:6)** Washing implies that water must actually reach the part of the body being washed. Based on this observation, anything that prevents water from reaching the skin must be removed, otherwise purification will not be achieved, resulting in the prayer being void.


 **What are the hindrances to faith and what promotes it?**


 There are many things that promote faith, of which we will mention the following: 1. Knowledge. 2. Accepting the truth and not being arrogant. 3. Reflecting upon the signs of Allah. 4. Thinking of and reflecting upon the fate of the disbelievers. 5. Pondering and reflecting upon the Book of Allah. 6. Not following whims and desires. 7. Keeping company with people of faith and not keeping company with disbeliever. The hindrances to faith are many, including the following: 1. Ignorance, and not abiding by the sublime teachings of faith. 2. Envy and rancour. 3. Disbelief (Kufr). 4. Turning away from the truth. 5. Rejecting faith and not accepting it after having come to know of it and


understood its proof, and denying it after coming to know of it. 6. Looking down on the truth and its followers etc.


 **Is it permissible to eat in a place that serves alcohol and pork even if you do not drink or eat the pork and you eat only vegetarian food?**

 It is not permissible for Muslims to eat at such places regardless of selecting the vegetarian menu. A Muslim must always stay far from such places. Look for Halaal Certified restaurants.

 **I am told to adopt Istikharah as a solution to my confused state of mind. May I know what is Istikharah?**

 Istikharah is a two Rakah non-obligatory prayer by which one seeks Allah's guidance when he/she is confused or can't choose between permissible alternatives. It is when you have two permissible options and you do not know which is better for you, that you should resort to Allah Ta'ala's guidance.

 **Advise me how I can help my husband with his financial dealings. The dealings are all backed by interest money?**

 Islam prohibits interest transactions. Hence a Muslim, should not consume or use in any way interest earned money. Continue advising him and convince him to avoid such impermissible dealings. Find him materials to read or listen to, which may soften his heart and/or persuade him of the wrong he is committing. If his immediate family already knows, seek their assistance. Encourage him to take a holistic approach in his relationship with Allah Ta'ala and to surrender completely in all areas of life

The Prophet (Sallallahu Alayhi wa Sallam) said: Cursed the one who consumes Riba (interest) the one who pays it, the one who writes it down... (Muslim)

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever is a guardian of an orphan who has wealth, let him do trade with it and not leave it lest it be consumed by Zakaah. (Tirmizi)

YOU MISSED THE CALLS

Tracking Missed Calls

Among the marvel of modern technology is the ability to track missed calls. When one receives a missed call, the natural thing to do is to call that person back. We go to great lengths never to miss a call and we remain accessible at all times. We wake up to answer a call and we seldom rest until we return all our calls.

We Have Enough Signal

Many times we sit and wait for the calls of our loved ones, hoping and praying that a call may come. Sometimes we prepare ourselves by making sure all our chores are complete before time, so that we do not shorten our conversation. If that call doesn't come, we look at our phones many times to make sure we have enough signal or that our battery has not run flat on us.

All this so we don't miss that call. Our missed call often brings us sleepless nights, especially when we return the call and cannot connect with the other party.

Hay-Yaa Laa Salaah

What about the calls of: Hay-Yaa Laa Salaah, and Hay-Ya Laa Falaah (Come to Salaah and come to success) made from the House of Allah Ta'ala, Master of all Creation, the Owner of Life and everything in the world and the Universe. Allah's call are made five times a day. Sad enough many a time they go unanswered. We do not respond, neither do we respect those calls.

While We Take Everyone Call

Does it not bother us that our Creator Allah Ta'ala send us five calls a day and we deliberately do not answer His call, yet we rush to take every one else's call.

Calls We Should Look Forward

Can we afford to let the calls of Allah Ta'ala be missed, day after day. This is the call from our Cherisher, Sustainer and the Ultimate Master, a call that we should look forward to. For it is only this call that can change the pathetic situation of the world today.

Respond to Five Prayer Calls

Salaah is the second pillar of Islam after Shahadah (Faith). Muslims are required to pray five times a day. Being a Muslim it is obligatory on us to offer Salaah five times daily. The prayers spread throughout the day at dawn, around noon, afternoon, sunset and in the evening.

Salaah has to be offered at the specific times mentioned above. When a call for Salaah is made we are obligated to respond.

Role of Reminder

Salaah play a role of reminder throughout the day to help keep us mindful of Allah in daily stress of work, family, and distraction of life. Allah Ta'ala says in the Noble Qur'an: **And be steadfast in prayer.... (2:45)** The Prophet (Sallallahu Alayhi wa Sallam) said: **The key to Paradise is prayer (Ahmad)**

All worship in Islam is only required during certain times or under certain circumstances, such as the fasting of Ramadhaan, this is only once a year. The Zakaah is only required from someone who possess the means, similarly with the Hajj. Whereas with Salaah, it is always required, from the sick, the poor etc (in a way they are able to).



Pitani mukalandire bukhu la “Ndemanga Za Mahadith 40”

bukuli likupezeka ku Islamic Information Bureau
ku Limbe, Balaka ndi Lilongwe

Tengani Nyuziyi pokalandira. Musadule Gawoli:

